THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—HEBREWS 5: 8, 9.

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THE "MORMON" CREED EXPLAINED.

SUCCINCT STATEMENT OF OUR POSITION BY ELDER CHARLES W. PENROSE, EDITOR OF THE "DESERET NEWS."

(Continued from page 116).

Progress is the eternal order of creation. The condemned will be punished for sin as Divine justice shall determine, both as to the severity and to the duration. The purpose of punishment is the vindication of the law and the reclamation of the transgressor. Eventually all who can be redeemed will be placed in some degree of glory and advancement. Only the sons of perdition who deny the Holy Ghost after having received it, who wilfully pervert the power given to them to attain the highest exaltation and who shed innocent blood, will be utterly lost.

The glory of those who are in Christ and become joint heirs with him is to "inherit all things," and follow and participate with the Son and the Eternal Father forever in their glorious works. They will inherit the earth when it is purified and crowned with the glory and presence of God. They will reign as kings and priests and be ministers unto those of a lesser degree of glory in the eternal mansions.

THE LAST DISPENSATION.

This is the last dispensation. In it Israel will be gathered, Jerusalem be rebuilt, and Palestine be the abode of the sons of Judah. The elect of God will gather from all nations to Zion on the American continent. The Saints will be restored to their former possessions. Wars and tumults, famines and earthquakes, tempests and whirlwinds, fire and desolation, disease and death,

with all the woes foreshadowed of old, will cause a time of trouble greater than ever known before, and Christ will be revealed from heaven, He will destroy the wicked and reign in Zion and Jerusalem.

The earth will be cleansed from corruption. Paradise will bloom again, war will cease, peace will prevail, the enmity will depart from man and brute, the curse will be removed and this globe will be glorified, shining in its own light developed to perfection.

THE BOOK OF MORMON.

The Prophet of the nineteenth century was directed by the angel of God to the spot where the records of the history of the former inhabitants of this continent were deposited. He obtained and translated a portion of them into the English language. It is called the Book of Mormon, because the Prophet Mormon made an abridgment of more ancient writings than his own, and inscribed them upon metallic plates in hieroglyphics reformed from the Egyptian.

That book has since been translated into other languages. It gives the history of two races, the first springing from a colony brought upon this land at the time of the dispersion from the Tower of Babel, the second descending from the families directed to this continent from Jerusalem six hundred years before the Christian era, at the time when Zedekiah was king of Judah. It relates to the wars, travels, religion, progress and decadence of those races—the progenitors of the American Indians—describes their cities, temples, forts, etc., and contains an account of the visit to this land of Jesus Christ, after His resurrection and ascension, with particulars of His ministry in establishing His Church here with the same principles, precepts, ordinances, Priesthood and blessings as in the Church on the Asiatic continent. It also speaks of the gradual apostasy of the people and the woes that came upon them through transgression.

The Book of Mormon does not take the place of the Bible, but is auxiliary to it and corroborates and supports it. The Bible is the record of God's dealings with His people in the eastern world; the Book of Mormon is the record of His dealings with His people on this western land, separated from the other hemisphere, and then unknown to its inhabitants.

THE LATTER-DAY PROPHET.

Joseph Smith from time to time received revelations from God, by His voice, by the ministrations of angels, by visions and by the inspiration of the Holy Ghost. Many of these are published in the Book of Doctrine and Covenants, and in the Pearl of Great Price, and they, with the Book of Mormon and the Bible, are the standards of doctrine and discipline of the Church.

Joseph Smith, after accomplishing the work entrusted to him by the Lord, sealed his testimony with his blood, being cruelly slain, with his brother Hyrum, at Carthage, Illinois, by a mob disguised, on June 27, 1844. Previous to this martyrdom, the body of the Church, which he established by divine direction, was driven from Kirtland, Ohio, to Jackson county, Missouri, then to Clay county, and afterwards to Hancock county, Illinois, where they built the city of Nauvoo—the beautiful—and where a grand temple was erected on a pattern revealed from heaven.

THE SAINTS' EXODUS.

After the death of the Prophet and Patriarch, the Church was driven out of Illinois and proceeded to Iowa, where Winter Quarters were established on the banks of the Missouri river, and there five hundred of the ablest men of the camp were enlisted in the United States army and marched into Mexico, accomplishing an unparalleled journey, and leaving the body of the people in an Indian country, In 1847 the Pioneers, led by President Brigham Young, numbering one hundred and forty-three men, two women and three children, travelled across the plains and mountains with teams and on foot, and reached the spot where Salt Lake City now stands, July 24, 1847.

Here they commenced to make settlements, and here the Saints followed from year to year from all parts of the world where the Gospel had been carried by the missionaries of the Church.

UTAH AND THE NATION.

The Territory of Utah was organized by the Act of Congress approved September 9, 1850. Brigham Young was appointed governor, and after serving four years was reappointed. Other prominent "Mormons" were appointed or elected to civil offices. Almost the entire population were of that faith. This gave rise to the idea that Church and state were united in Utah, but as a matter of fact, they were kept separate even at that early date, and the affairs of the Territory were always distinct and apart from those of the Church.

A conflict arose between the Church and the national government on the system of plural marriage, which had existed in Utah from the time of its colonization. Special laws were enacted by Congress for its suppression. It was practiced under solemn religious ceremonies and Church regulations. The Latter-day Saints took the ground that the legislation against it was void, on the provisions of the first amendment to the Constitution of the United States, viz.: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The Saints held that their system of marriage was purely "an establishment of religion," seeking no recognition from the civil law. The matter was tested in the courts through a long siege of litigation, during which a large number of prominent men and several women were sent to the penitentiary and heavily fined.

The Supreme court of the United States finally ruled that the anti-polygamy laws were constitutional, and the "Mormons," only a small minority of whom had violated those laws, submitted, as one of the rules of their Church is "obedience to the constitutional law of the land." The President of the Church, who alone had held the keys of authority in the Priesthood to solemnize a plural marriage, issued a manifesto advising the people to refrain from contracting any marriages contrary to the laws, and announcing his intention to observe them himself. This was ratified by the Church in general conference October 6, 1890, and is still strictly observed. Men who had previously married more than one woman continue to regard them as wives, because the marriages were solemnized for all eternity under a sacred sealing ordinance and contract. Their numbers, however, are rapidly decreasing, as they are chiefly aged persons and comparatively little is left of the practice. When the State constitution was framed, it was provided that "Polygamous or plural

marriages are forever prohibited." This was the language of the requirement in the Enabling Act of Congress, and was fortified in the State constitution and statutes by the addition of heavy penalties for its infraction. That question may, therefore, be regarded as practically settled. Polygamous marriages have ceased, being barred both by civil and ecclesiastical law.

CELESTIAL MARRIAGE.

The doctrine of celestial, that is eternal marriage, however, is still a feature of the "Mormon" faith. By the authority vested in the head of the Church, that which is sealed on earth is sealed in heaven, and the man and woman united under that authority in an everlasting covenant are joined forever. Such was the marriage of Adam and Eve before death came by sin. The redemption by Christ restored them to their primeval state, and they stand at the head of their posterity, immortal, perfected and eternal. By obedience and fidelity to the laws of God, men and women may attain to a similar estate and enjoy unending bliss, "the man being not without the woman nor the woman without the man in the Lord." The family, the home, the relation of parents and children are thus the basis of present and future happiness, and the increase thereof being perpetual, therein is the glory of the redeemed, who dwell in the presence of God and the Holy Ones, continued forever.

CHURCH GOVERNMENT.

The government of the Church of Christ devolves upon those who have been divinely appointed and have been accepted by the body of the Church, in which all things are done by common consent.

At the head is the Prophet, Seer and Revelator with two counselors. These three presiding High Priests thus selected are Apostles, and form the First Presidency, having jurisdiction over the Church in all the world.

Next are the Twelve Apostles, forming a body equal in authority to the Presidency and constituting that Presidency at the death or removal of the head. They set in order the affairs of the Church in all the world under the direction of the First Presidency.

[TO BE CONTINUED].

REASON AND REVELATION.

SOME time ago we received a letter from a gentleman in this city who has some very good words to say about the "Mormon" people and some of their doctrines; but he entertains objections to others, or rather to his own notions as to what they are. He commends the charity and brotherly love which he has seen exhibited by many Latter-day Saints, and acknowledges that, in several respects, their creed and their conduct are far ahead of those of their enemies who say so many things against them. But he says he is opposed to the idea that any man's revelations are infallible. He thinks we are wrong in claiming that "all of Joseph Smith's revelations are true." He asks if it would not be "much better to submit them to the light of reason and the Gospel that Christ taught, and reject those that cannot be proven."

He is mistaken if he thinks we think that any "man's revelations" are infallible. We entertain no such idea. We do not think any human being in mortality is infallible. The Latter-day Saints do not attach infallibility to

any man's personality or opinions; but we believe, and our friend doubtless will admit, that God is infallible. If so, then that which God reveals will also be infallible. His word is truth. It is the revelations of God, not of Joseph Smith or any other great and inspired man, that we receive as truth itself. If God does not communicate His word and will nowadays, there need be no argument in relation to that which is claimed to have come from Him. If He does reveal His mind and will concerning His children on earth in the present age, those who receive His word in honest hearts will regard it as divine, and therefore irrefutable.

The revelations of God which have come to us through the Prophet Joseph Smith, are and have been open to everybody who chooses to examine, criticize and compare them with any other truth that has come from the same source at any time. There has been no requirement in "Mormonism" that any individual should cast aside his reasonable faculties, or blindly accept a purported revelation as divine, without thought or reflection or comparison with known facts and truths. If our correspondent imagines that our religious system requires anything so unreasonable, he is very much mistaken. It is the privilege of every Latter-day Saint to "know of the doctrine, whether it is of God or of man." Christ Himself proclaimed this when on earth. He said the same in these latter days. His word to-day is just as true and divine as it was in former days.

The great difficulty in the way of the people of modern times is their disbelief in the reality of present revelation from God. When a person believes that God is just as able and willing to reveal truth adapted to present conditions as He was to manifest Himself in past ages, the real obstacle to obtaining light from Deity now is removed. When the word of the Lord comes through a living Prophet, he who receives it as divine will make no quibble about its infallibility. It is only when he doubts its divinity that he will hesitate to receive it. In that case he has the right to use his reasoning powers, and to compare it with such words or principles as he regards to be divine. There is no objection that we know of to such a course.

As to comparison with the "Gospel that Christ taught," what is to be taken as the standard? What was the Gospel that Christ taught? Who is to decide? The various Christian sects differ in their views on this matter. Some of them are diametrically opposed to each other on this question. Our friends will probably answer, "The New Testament is the guide." Well, modern divines differ with each other as to the meaning of many passages in that book, and the notion that infallibility is to be attached to the old writings which have been translated by uninspired men, and of which there are different versions with many contentions as to the original text, is to say the least a most remarkable idea of an infallible standard.

Now the Gospel revealed through Joseph Smith, the Prophet, is itself the Gospel of Jesus Christ. It came from Him direct. It was not taken out of books but was revealed in its purity and perfection. It is not the Gospel of Joseph Smith. Yet when submitted to a fair comparison with what Jesus Christ and His first Apostles taught at the opening of the Christian era, as recorded in the Scriptures, they will be found exactly the same if the notions and perversions of modern sectaries are put aside.

We say, most emphatically, there is not anything in the Gospel revealed from heaven in these latter times that is repugnant to reason, to common sense or to that which was revealed from heaven in former times. Nor does it require any man, however devoted he may be or however skeptical, to shut his eyes and swallow down without examination that which is presented to him as a revelation from on high. This ought to be understood by all people who are in any way interested in the Church of Jesus Christ of Latter-day Saints, whether as friends or opponents. God's truth is open to the light. It is free to all, and every soul is free to receive or reject it, but will, of course, have to answer the consequences when brought to account for the deeds done in the body. Let the light shine and the truth prevail, and let all people be willing to walk in its radiance!—*Deseret News.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

THE Salt Lake schools contributed over $300 to the McKinley Monument fund.

APOSTLE BRIGHAM YOUNG, now in Snowflake, Arizona, is reported to be quite ill.

THERE was a gas explosion in Ogden the 4th inst., but fortunately no one was seriously hurt.

THE members of the Brigham Young Academy Exploring expedition have returned home.

THE Utah National Guard is to be supplied with new Magazine rifles, to take the place of the old Springfields.

ORA DYKMAN, a young man employed at a mattress factory in Ogden, lost an arm in the machinery the 7th inst.

OGDEN gets the Lucin cut-off, the railway officials having decided to build it around the north end of the Great Salt Lake.

WAYNE BROWN, the 11-year-old-son of Hal W. Brown of Salt Lake, received fatal injuries in a coasting accident the 5th inst.

CHIEF HILTON has removed Officers Sheets, Janney and Brown from the Salt Lake police force. This "for the good of the service."

W. G. SHARP, late of Salt Lake City, has been appointed treasurer of the Somerset Coal company, with headquarters in New York.

FORTY-ONE carloads of wild horses, aggregating 1,312 head, were shipped from Milford a month ago. They brought five and six dollars apiece.

A DISTRESSING accident occurred in Spanish Fork the 1st inst., by which Mrs. Mary Taylor, an aged lady, was practically incinerated in her own home.

THE Relief Society of the Weber Stake of Zion, held an enjoyable reunion in Ogden, the 31st ult., in honor of the seventy-ninth birthday of its president, Sister Jane S. Richards.

UTAH people are being urged to settle in Oregon, and many are going there to assist in building up the newly organized Union Stake of Zion, of which Elder Frank S. Bramwell is president.

LORENZO BROWN, a Church veteran and pioneer, passed away at his home in Eager, Arizona, January 28th. He was 80 years of age, and filled a mission to Great Britain from 1875 to 1877.

IT is reported that the Oregon Short Line railroad is about to introduce automobiles into the Yellowstone National Park, these to take the place of the old-fashioned coaches in use for so many years.

MRS. LUCY VAN COTT, one of Utah's earliest settlers, died at her home in Goshen, January 31, 1902, at the ripe age of 88 years. She was the widow of the late John Van Cott and went to Utah in 1847.

HON. A. W. MCCUNE of Salt Lake, who owns mining properties in Peru, has been granted by the Peruvian government one year's time in which to perfect plans for the building of a railroad through that country.

TWO more wards have been organized in Salt Lake, the Twenty-eighth and Twenty-ninth having been taken out of the Twenty-second. Their respective Bishops are Elders William McMillan and Theodore McKean.

MRS. MARY ANN DALY, a pioneer resident of Provo, died at her home there February 3rd, after an illness of two weeks. Deceased was born in Annan, Dumfriesshire, Scotland, February 20, 1817, and gathered with the Saints in 1841.

THE Grand Central-Mammoth mining case, which has occupied the attention of the Utah courts for some time past, and involved the ownership of certain ground, was decided the 31st ult. in favor of the Grand Central. This is a second victory for the latter.

THE one hundred and second anniversary of the birth of the Patriarch and martyr, Hyrum Smith, was appropriately celebrated at the Bee Hive House in Salt Lake City, the 8th inst. The function consisted of a supper and an interesting program by members of the Smith family.

SIDNEY TEEPLES passed away at his home in Holden, Millard county, January 29th, after a lingering illness of some months. He was born in Jackson county, Missouri, February 10, 1838, and as a lad shared the sufferings of the Saints until their pilgrimage to the Great West. He arrived in Utah in 1848 and has lived there ever since, being a good, useful and honorable citizen.

THE Second ward, Salt Lake City, has just completed a series of well-attended meetings at which a number of important doctrinal subjects were discussed, the speakers being men prominent in Church circles. The first was on "The Messiah as a Fulfiller of Prophecy," by Elder David McKenzie. The second was "Jesus Christ: The Revelation of God to Man," by Elder Brigham H. Roberts, to be followed by others in regular order.

PLEASANT MANNERS.—It is a pleasure to meet people who are pleasant and kind; who do not seek to extinguish you with disdain or humiliate you with indifference. People can be over-pleasant as well as over-bearing, but the former is infinitely preferable. Habit has something to do with a person's behavior, although disposition is the strongest element. Money enters into the life of some, and makes them haughty and over-bearing, who, lacking it, would have been kind and considerate. Jesus inveighed most strongly against pride and haughtiness, and said the publican was justified rather than the proud Pharisee, notwithstanding the lengthy prayers of the latter. In view of the shortness of life, and its many unavoidable cares and troubles, we think it a wise thing to cultivate a pleasant manner toward all. "O, why should the spirit of mortal be proud?" must be an inscrutable puzzle from any true and just point of view. "Pride goeth before destruction, and a haughty spirit before a fall," is as true to-day as in the long ago when it was written. Pope calls pride the never-failing vice of fools, and wisely, too, I think. There is in pride and haughtiness a dissennobling of men beyond computation. If pride is not vice, it can lay little claim to virtue. Why, then, be proud and haughty? Rich or poor, high or low, should shun its narrowing spirit, and learn to practice a pleasant manner and a courteous spirit of kindness towards all whom they may meet in this world.—MRS. IDA PRENTICE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 27, 1902.

EDITORIAL.

THE GIFT OF THE HOLY GHOST.—One of the chief distinguishing characteristics of the true Gospel of Christ, and one which the cunning craftiness of man cannot counterfeit, is the gift of the Holy Ghost, the birth of the Spirit, first promised by our Savior a short time prior to His crucifixion. He had been telling His disciples that He was about to take His departure from among them, and as they sorrowed because of it, He pictured to them the beauties of the Gospel and promised them that He would pray the Father who should give them another Comforter, that He might abide with them forever; "even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." This Comforter, which was the Holy Ghost, was to teach them all things, and bring all things to their remembrance whatsoever He had said unto them. That it came in due season is well attested by the second chapter of The Acts, which says that "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." This speaking in tongues was one of the offices of the Holy Ghost, one of the signs which Jesus said should follow those who believed. That the circumstance related was in reality the birth of the Spirit, was plainly shown by the Apostle Peter, who, answering the objections of the mocking multitude, gave them distinctly to understand that it was but a fulfilment of prophecy upon their heads, that the prophet Joel had predicted that such a sign should be given in the last days.

That this feature of the Gospel deals a death-blow to the churches of men, is only too evident from their lack of its accompanying gifts. Go where you will, throughout all the ramifications of Christendom, and this vacancy stares you in the face. And why? Simply because—despite their assertions to the contrary—the Holy Ghost has no part in their forms of worship. In the first place their position concerning its bestowal is a false one; for there is not the least justification in all the pages of Holy Writ for the contention that the Holy Ghost is imparted indiscriminately and without due process of God's holy law. The instance of the manner in which the Apostles received it, is

often pointed out as infallible evidence that the stand taken by the churches generally is a correct one. But it should be borne in mind that prior to having this blessing conferred upon them, the Apostles followed the Master by subscribing, each and all, to the fundamental features of His Gospel. These disciples had exercised faith in God, they had truly repented of their sins, they had been baptized, by immersion, for the remission of sins, hence were eminently fitted and qualified for a reception of the Holy Ghost. While they labored with the Master they were in direct contact with the Comforter, but on His departure "another Comforter" was sent, even the Spirit of truth which should testify of all things.

If evidence were needed to substantiate the claims of the Latter-day Saints, that evidence could be well and readily supplied from the Holy Scriptures themselves. As to its impartation we read in The Acts that "when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). *Then laid they their hands on them* and they received the Holy Ghost." Another instance is that of Paul, who, "having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. *And when Paul had laid his hands upon them*, the Holy Ghost came on them; and they spake with tongues, and prophesied."

These passages are so clearly to the point as to the method of conferring the Holy Ghost, that surely they should set at rest all doubts. As to the manifestations of the Spirit, they are many and varied, but are all found in the authorized Church of Christ. Paul enumerates them as follows: The word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues, etc., all of which "worketh that one and the self-same Spirit, dividing to every man severally as he will." These were the signs which were to follow believers, the accompanying gifts of the Holy Spirit, which was also to produce love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.

Here, then, is the test which can safely be applied to all professed Christians. If they are in possession of truth, truth will vindicate itself. If they have obeyed the Gospel in the manner herein set forth, they have received the Holy Ghost, and if they have received the Holy Ghost, they are entitled to the manifestations of that Spirit. This is the Spirit which leads and guides into all truth. It teaches the same thing, without variation, without the least semblance of change. It is a sure indicator, a spiritual barometer upon which mankind can very safely rely; and it grants to all who receive it testimony at

once positive and certain that Jesus is the Christ, for "no man can say that Jesus is the Lord, but by the Holy Ghost."

This accounts, in large measure, for the deplorable state of religion at the present time. Men have become aliens to the faith "once delivered to the Saints," and for generations have been groping in the grossest darkness. Even the leaders among them realize their utter inability to cope with existing conditions, and give vent to expressions not unlike those uttered by Dean Howell of St. David's, and contained in our last issue. This gentleman feels that even "the ministry need a new Pentecost;" and it is verily true, for if they receive one at all it must of necessity be a "new" one, inasmuch as it can never come to them in the manner pointed out by orthodox systems of the present day. They do not enjoy that "unction from the Holy One," for the simple reason that they have refused to obey the laws which bring it, and the result is they are very sorely perplexed because of their inability to supply that which honest people demand. And it will not be supplied until the laws of God are complied with, and accepted, too, through the channel of divine authority, something else which modern Christendom are very sadly in need of.

The Holy Ghost is imparted only in the appointed way. This way is plainly recorded in Holy Writ. It is the avenue to eternal life, and will bless and comfort all who will walk therein. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

A. B.

THE "STARS" OF EUROPE.—In its issue for February, the *Era*, that peerless advocate of Mutual Improvement work, makes this kindly and much appreciated reference to the "*Stars* of Europe":

A reminder of the many years that have passed since the ospel was first introduced to the nations of the earth, is the receipt of the various publications that represent the Church on the eastern continent.

The MILLENNIAL STAR of Liverpool, England, comes to hand with a preface by Apostle Francis Marion Lyman, presenting the 63rd volume of that publication; *Scandinaviens Stjerne*, Copenhagen, Denmark, now edited by Bishop A. L. Skanchy, has just completed its 50th volume, and *Nordstjärnan*, Stockholm, Sweden, its 25th year; *Der Stern*, published by Elder Hugh J. Cannon, in Berlin, the organ of the Church in the German Mission, completed with the advent of the new year, its 33rd volume; while *De Ster*, the organ of the Holland Mission, published by Elder S. Q. Cannon, Rotterdam, completed its 6th volume.

These *Stars* have shed their light of truth to the people of the lands named, for these many years, acting as vehicles for the precious truths which the Lord has revealed in the dispensation of the fulness of times. In them are printed, in the various languages, inspired utterances of the authorities of the Church. They are silent and effective witnesses of the restoration of the Gospel in these latter days. The missionaries, and those who stand immediately at the editorial helm are to be congratulated on the success that these publications have achieved, and we wish each of these messengers in print, many years of life, for the furtherance and spread of the everlasting truths of the Gospel.

They have inspired many to seek the paths of God, having made their entrance into the residences of the rich, as well as into the cabins of the poor—in the mountains, on the plains, and upon the sea-shore. Their light has dispensed to many people the rays of courage and comfort where hope ofttimes was nearly gone. They have produced happiness where sorrow had crept in,

and, have inspired satisfaction and joy, like angels from the regions of light and geni of salvation, wherever they have found sincere seekers after truth.

The *Era* wishes all these publications success, and joins in the expressed hopes of the editors that the *Stars* will continue to grow in influence, lustre and power for the effective proclamation of the word of life among the people of the present, and of many generations yet to be.

NOTICE is hereby given that the headquarters of the Manchester Conference have been removed from 75 Merehall Street, Bolton, to 14 Devonshire Street, Ardwick, Manchester.

PRESIDENTS LYMAN AND CANNON, in their pilgrimage to the Holy Land, availed themselves of the opportunity to visit Cairo and other interesting sections of the land of Egypt. Their experiences will be given in our next issue, the letter containing them having arrived too late for insertion in this number.

THE remains of Elder Niels Wilhelmsen, who died in Copenhagen, Denmark, August 1, 1881, while on a mission, and was buried there, have been exhumed and shipped to his home in St. Charles, Bear Lake county, Idaho, this in accordance with the wishes of his family. They were in charge of Elder James P. Johnson of Ovid, Idaho, who left here last Thursday, the 20th, per steamship *Dominion*.

ARRIVAL.—Elder Willard Telle Cannon of Salt Lake City, arrived at Southampton February 19th, and proceeded from London to the Netherlands, in which Mission he has been set apart to labor.

RELEASE.—President William Horsley of the Bristol Conference has been honorably released to return home per steamship *New England*, sailing from Liverpool, Saturday, March 29th.

APPOINTMENT.—Elder Harry W. Matthews has been appointed to preside over the Bristol Conference.

ABSTRACT OF CORRESPONDENCE.

PRESIDENT HORSLEY of the Bristol Conference writes: I write these few lines to inform you of the death of our dear brother, Thomas Davis, who passed away on Friday, February 21st. Brother Davis, while he has been weakly for some years, was in his usual health up till about two o'clock the morning on which he died. He was baptized April 29, 1901, by Elder John Cook, since which time his wife, nine of his children and four other near relatives have identified themselves with the people of God. Brother Davis was a faithful and true follower of the Master. His funeral will be conducted from the Latter-day Saints' hall, 27 St. George's Place, on Thursday, February 27th, at 12:30 p.m.—*Deseret News* please copy.

THE SITUATION IN WALES.

PRESIDENT FOLLAND of the Welsh Conference writes: During the past two weeks I have been visiting the branches of the Church at Ystrad and

Abertillery, and was pleased to find both in good condition. I also visite isolated Saints and friends at Abergavenny, Brynmawr, Beaufort, Ebby Vale, Swansea, Llanelly and Neath, meeting some Saints who had not had a visit from the Elders for two or three years. In Swansea I had the pleasure (?) of a two hours' talk with Mr. J. W. Peery, chairman of the Anti-"Mormon" League of Swansea, the people who made it so uncomfortable for our Elders last summer. He hopes to be able to wage a campaign against us in Cardiff the coming summer. Mr. P. is Jarman's agent in Wales, and his methods are similar to other Jarmanized agitators.

DISTRICT MEETINGS AT OLDHAM.

On Sunday, February 23, 1902, beginning at 2:30 and 6 p.m., at 127 Union Street, Oldham, two very interesting and instructive district meetings of the Oldham district of the Manchester Conference were held. President Ernest Bramwell presided.

We were kindly favored with the presence of Elders Joseph Eckersley and Alex. Buchanan, Jr., of the Liverpool office, as visiting brethren. Many of the traveling Elders of the Conference were present, together with a goodly company of Saints and investigators.

After the usual opening hymns, prayer, the administration of the Sacrament and an address of welcome by President Bramwell, Elders Parley P. Prophet and Benjamin R. Birchall spoke in a general way outlining the object and character of the work and doctrine of the Latter-day Saints. They were thankful that the Lord had drawn them out of the world by His Spirit, and had deemed them worthy to labor as His servants for the salvation of the souls of their fellow-countrymen. Each rejoiced in and bore an earnest testimony to the truth of the Gospel.

Elder Eckersley made a few closing remarks, admonishing the Saints to seek earnestly for the good gifts of the Spirit of the Lord.

At the evening service Elder Buchanan dwelt at length upon the necessity of works accompanying faith in the Gospel of Jesus Christ, contrasting clearly this doctrine with that of justification by belief alone. The speaker said the Saints should earnestly contend for and live according to every teaching and commandment of the Gospel. Elder Buchanan concluded with a fervent testimony to the truth of the message he and his brethren had been sent into the world to proclaim.

Elder Eckersley demonstrated clearly and impressively how absolutely essential is the possession of divine authority by those who essay to administer in the ordinances of the Gospel. The speaker explained how the Latter-day Saints came into possession of this divine power, drawing his conclusions and clinching neatly the argument he had made. Elder Eckersley's concluding remarks were an eloquent assurance that the Gospel of Christ, as proclaimed by the Latter-day Saints, is true.

On Saturday evening last at Manchester, ten applicants, nine of whom were adults, were led into the waters of baptism. We have many investigators, and the outlook in the Manchester Conference encourages us in our work. The Elders are united.

William F. Toller, Clerk of Conference.

THE PAST AND THE FUTURE.*

I SUPPOSE that three hundred years ago all people who thought at all about moral questions, about questions of right and wrong, deduced their rules of conduct absolutely and unreservedly from the past, from some dogmatic injunction, some finally settled decree. The great mass of people do so to-day. It is written, they say, Thou shalt not steal, for example—that is the sole, complete and sufficient reason why you should not steal, and even to-day there is a strong aversion to admit that there is any relation between the actual consequences of acts and the imperatives of right and wrong. Our lives are to reap the fruits of determinate things, and it is still a fundamental presumption of the established morality that one must do right though the heavens fall. But there are people coming into this world who would refuse to call it right if it brought the heavens about our heads, however authoritative its sources and sanctions, and this new disposition is, I believe, a growing one. I suppose in all ages people in a timid, hesitating, guilty way have tempered the austerity of a dogmatic moral code by small infractions to secure obviously kindly ends, but it was, I am told, the Jesuits who first deliberately sought to qualify the moral interpretation of acts by a consideration of their results. To-day there are few people who have not more or less clearly discovered the future as a more or less important factor in moral considerations. To-day there is a certain small proportion of people who frankly regard morality as a means to an end, as an overriding of immediate and personal considerations out of regard to something to be attained in the future, and who break away altogether from the idea of a code dogmatically established for ever. Most of us are not so definite as that, but most of us are deeply tinged with the spirit of compromise between the past and the future; we profess an unbounded allegiance to the prescriptions of the past, and we practice a general observance of its injunctions, but we qualify to a vague, variable extent with considerations of expediency. We hold, for example, that we must respect our promises. But suppose that we find unexpectedly that for one of us to keep a promise, which has been sealed and sworn in the most sacred fashion, must lead to the great suffering of some other human being, must lead, in fact, to practical evil? Would a man do right or wrong if he broke such a promise? The practical decision most modern people would make would be to break the promise. Most would say that they did evil to avoid a greater evil. But suppose it was not such *very* great suffering we were going to inflict, but only some suffering? And suppose it was a rather important promise? With most of us it would then come to be a matter of weighing the promise, the thing of the past, against this unexpected bad consequence, the thing of the future. And the smaller the overplus of evil consequences, the more most of us would vacillate. But neither of the two types of mind we are contrasting would vacillate at all. The legal type of mind would obey the past unhesitatingly, the creative would unhesitatingly sacrifice it to the future. The legal mind would say, "they who break the law at any point, break it altogether," while the creative mind would say, "let the

* An extract from a discourse delivered at the Royal Institution, London, by Mr. H. G. Wells.

dead past bury its dead." It is convenient to take my illustration from the sphere of promises, but it is in the realm of sexual morality that the two methods are most acutely in conflict.

And I would like to suggest that until you have definitely determined either to obey the real or imaginary imperatives of the past, or to set yourself towards the demands of some ideal of the future, until you have made up your mind to adhere to one or other of these two types of mental action in these matters, you are not even within hope of a sustained consistency in the thought that underlies your acts, that in every issue of principle that comes upon you, you will be entirely at the mercy of the intellectual mood that happens to be ascendant at that particular moment in your mind. . . .

Many people believe that there can be no sort of certainty about the future. You can know no more about the future, I was recently assured by a friend, than you can know which way a kitten will jump next. And to all who hold that view, who regard the future as a perpetual source of convulsive surprises, as an impenetrable, incurable, perpetual blackness, it is right and reasonable to derive such values as it is necessary to attach to things from the events that have certainly happened with regard to them. It is our ignorance of the future and our persuasion that that ignorance is absolutely incurable that alone gives the past its enormous predominance in our thoughts. But through the ages, the long unbroken succession of fortune tellers—and they flourish still—witnesses to the perpetually smouldering feeling that after all there *may* be a better sort of knowledge—a more serviceable sort of knowledge than that we now possess.

On the whole there is something sympathetic for the dupe of the fortune teller in the spirit of modern science; it is one of the persuasions that come into one's mind, as one assimilates the broad conceptions of science, that the adequacy of causation is universal; that in absolute fact, if not in that little bubble of relative fact, which constitutes the individual life, in absolute fact the future is just as fixed and determinate, just as settled and inevitable, just as possible a matter of knowledge as the past. Our personal memory gives us an impression of the superior reality and trustworthiness of things in the past, as of things that have finally committed themselves and said their say, but the more clearly we master the leading conceptions of science the better we understand that this impression is one of the results of the peculiar conditions of our lives and not an absolute truth. The man of science comes to believe at last that the events of the year A. D. 4000 are as fixed, settled, and unchangeable as the events of the year 1600. Only about the latter he has some material for belief and about the former practically none.—*Nature.*

PATRIARCH LUNT DEAD.

THE *Deseret News* says: A letter has been received in this city containing the sad announcement of the death of Patriarch Henry Lunt, who passed away at his home in Mexico on the 22nd of January. His death was brought on by a cancer on his right cheek from which he had been an intense sufferer for several months. He was a good and honorable man, and near to the hearts of those who knew him. His death therefore has saddened the community in

which he lived although the sorrow is mitigated by reason of the fact that he was released from his terrible sufferings.

Henry Lunt was born in Mickley Hall, Cheshire, England, on July 20, 1824, being therefore in his 78th year. He became a member of the Church of Jesus Christ of Latter-day Saints in 1849, at Birmingham, England, and on January 10, 1850, he emigrated to Utah. It seemed to have been his fate to be a pioneer for in September of the year of his arrival in Salt Lake he was called to go to Parowan, Iron county, in company with Apostle George A. Smith. In October he was directed by Apostle Smith to take a company of men to Cedar City and assume charge of the settlement there. He was made a counselor to President J. C. L. Smith of the Parowan Stake in 1852, and in 1854 was called on a mission to England. As a missionary he was faithful and sincere and his diligent labors were crowned with success. He returned home in 1857 in charge of a company of Danish Saints. He acted as Bishop of Cedar ward for some time when he was made a Patriarch under the hands of President Young. Soon afterwards he was made counselor in the presidency of the Parowan Stake and subsequently Bishop again. In 1884 he went to England, taking his wife with him, but was only gone eight months.

With the idea that Mexico offered more advantages for him and his family he broke up his home in Cedar City and started by team for the land of the Montezumas. After a long and wearisome journey through Arizona and New Mexico, he arrived at Colonia Pacheco, Chihuahua, Mexico, on January 29, 1890. There he built him a home and remained the rest of his life.

Henry Lunt was a strong and intelligent man, true to his friends and charitable to his enemies, of which he had very few, indeed. Though he suffered greatly during the last few years of his life he was patient, even cheerful throughout it all and never permitted his affliction to become the burden of his theme. He was the type that made this new commonwealth strong and substantial and he goes down into his grave full of years and virtues and his memory will always be esteemed in the midst of his people.

The Effects of Vegetarianism.—If primeval man had been a vegetarian, the fact would show itself in the number and the form of our teeth today. We have, however, neither the teeth nor the digestive apparatus of the true vegetarian. In the matter of nourishment, the chief point is that in the use of albumen and carburetted hydrogen the proper proportion be maintained. The most reliable investigation made indicates that man consumes five times as much hydrocarbons as albumens, and this is considered the best proportion. Among Europeans who used a mixed fare this is approximately the case, the proportion being 1: 5·3; among the Eskimos, whose fare is almost exclusively flesh, the proportion is 1: 29; among the Irish farmers the proportion is nearly 1: 11. This is unfavorable if the increased use of hydrocarbons be left unbalanced by corporal toil. The workman cannot be benefited by the vegetable fare, but the combination of vegetable and animal substances gives great superiority to man. No herbivorous animal, not a horse, an ox, a camel, or an elephant can carry the weight of its own body; the carnivorous lion, on the contrary, carrying with its jaws a calf that weighs almost as much as his own body, jumps easily over a hedge or other barrier of six to

eight feet. The lifting power of the man who subsists on a mixed fare surpasses that of every other mammal. Louis Cyr is said to have lifted a weight of 3,670 lbs., a feat that seems to be almost impossible for mechanical reasons. Of Little, the Englishman, it is said that he carried 1,320 lbs. fifteen paces; a Tyrolean mountain guide is said to have carried a pack weighing 245 lbs. to a height of 4,900 feet; and 'longshoremen, whose own weight does not exceed 150 lbs., carry bags and sacks of 200 lbs. The mistake in adopting strictly vegetable fare lies in the fact that it gives proportionately slight nourishment and too much heat to the body.—PROFESSOR HUEPPE, in the *Medizinische Wochenschrift.*

EACH DAY THE BEST DAY.

Some skies may be gloomy,
Some moments be sad,
But everywhere, always,
Some souls must be glad;
For true is the saying
Proclaimed by the seer—
"Each day is the best day
Of somebody's year!"

Each day finds a hero,
Each day helps a saint,
Each day brings to someone
A joy without taint;
Though it may not be my turn
Or yours that is near—
"Each day is the best day
Of somebody's year!"

SELECTED.

DIED.

TITENSOR.—At Coveville, Cache county, Utah, January 19, 1902, of paralysis, Sarah Robbins Titensor, wife of Thomas Titensor; born in Manchester, England, August 17, 1829, and went to Utah in 1861.

BICKINGTON.—At Marriotts, Utah, February 1, 1902, of general debility, Harriet Reader Bickington; born in Warwickshire, England, March 5, 1818, emigrating to Utah in the early sixties.

SAWYER.—In Provo, Utah, February 2, 1902, of general debility, Joseph Sawyer; born in Britlingsea, Essex, England, July 10, 1816, embraced the Gospel in Wales in an early day, and emigrated to Utah in 1860.

FROOM.—At Hull, Yorkshire, England, February 13, 1902, of old age and general debility, Georgena Froom. Deceased was born January 21, 1825, and accepted the Gospel in June 1899.

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